

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. V.

JUNE, 1901.

No. 6.

By courtesy of Dushinsky and Page.



A REJECTED FAMILY.

510 * Tremont * Temple
Boston

"Topics for 1901."

JANUARY.
Cuba and Porto Rico.
FEBRUARY.
Alaska.
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APRIL.
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The Outlook.

HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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HINTS AND HELPS

Suggested Program for June.

Subject: "Anniversary Echoes."

IN no better way can we gain encouragement and a hopeful outlook in our work, or better help in planning for the coming year, than by a careful and prayerful consideration of the "Corresponding Secretary's Message," "The Report of the Superintendent of Alaska," and the HOME MISSION ECHOES containing the report of the annual meeting at Concord, N. H. The following program is therefore suggested:

Devotional Exercises, including hymns, prayer of thankfulness for the past year and guidance for the future, and Scripture reading, Eccl. 11: 1-6; 2 Cor. 8.

Echoes from the Field. These should be brief reports,

given without manuscript, of the different fields touched by the Society, each one being taken by a different woman. This may be interspersed with one or two hymns, as "Bringing in the Sheaves," or, "Go Work To-day."

Echoes from the Treasurer.

Paper. "What can this Circle do to Increase the Efficiency of the Society?"

Reading. "Till He Come" (Poem).

Hymn. Portuguese Hymn.

Prayer.

The reports of Corresponding Secretary and Superintendent of Alaska, and poem, can be obtained of Mrs. McWhinnie.



Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—Tennyson.


Vol. V.

JUNE, 1901.

No. 6.

The Woman's American Baptist Home Mission Society.

Editorial.



AS we have emphasized the business side of our Home Mission work in this number of ECHOES, we gladly give the editorial page to our Treasurer. As we read her message, we shall plainly see the need of immediate action in laying plans for securing funds for another year. The amount of money which will be asked for by the Board from your Association will be sent by the director to the president of the local Circle. We have faith to believe that our New England women will not relax their efforts to win North America for Christ.

From the Treasurer.

While the Treasurer's books for the past year showed only a small balance to the credit, yet we have great reason for thankfulness that we were able to meet all the obligations we assumed, and begin the new year with \$318.91 on hand. One of the sad features of our work is the necessity of borrowing money, on which interest must be paid. This could be avoided if our Circles realized the necessity of being more systematic in their giving. It is a fact that, of the \$37,820 received during the year, over one-third of this amount, or \$13,611, came in during the month of March, and the larger part of it after the tenth of the month. We realize that the work of the collectors in the various Circles is not easy, and, though they may plan their work with much thought and wisdom, they are powerless to execute it without the coöperation of the contributors. If those who so cheerfully give to our work would make it a point to have at least one-half of their annual offering paid in during the first six months of our fiscal year, I believe we should not only avoid borrowing money, but our receipts would be materially enlarged. One year ago we asked our Circles to increase the contributions from their churches to this Society one-third over the previous year. While it is to be

regretted that of the six New England States only one gave an amount equal to that of the previous year, and in the churches, as a whole, there was a decided falling off, it is a fact, however, that many churches very nearly, if not quite, increased one-third in their gifts, and a few gave more than their apportionment. This is certainly a cause for thankfulness and encouragement. It is hoped that in the coming year a more strenuous effort will be made by all the Circles, and better success be attained.


The Alaska receipts failed to reach the \$5,000 required. This amount could have been easily attained had our Sunday schools understood the necessity of an annual gift. We do not ask those who are on our list of annual contributors to increase their gifts, but it is desired that the Alaskan work be recognized as a part of the benevolence of every school. We began the year with only a small balance—\$84.12; we trust we shall have the pleasure of reporting at close \$5,000 received. Miss Bertha Stackpole, an annual visitor at our headquarters, passed away early in the year. During her life she was a generous giver, and in her will remembered this Society. Her gift forms the nucleus of a contingent fund. Though we miss her presence and cheery words, her memory will ever be cherished, her name appears on the books each year, and her gift help to carry on the work she so dearly loved.

GERTRUDE L. DAVIS.

IN some of the great halls of Europe may be seen pictures not painted with the brush, but mosaics, which are made up of small pieces of stone, glass, or other material. The artist takes these little pieces, and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass or marble or shell; but, with each in its place, the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the great Artist. God is picking up the little worthless pieces of stone and brass that might be trodden under foot unnoticed, and is making of them His great masterpiece.

—Bishop Simpson.

Report of the Wednesday Afternoon Session of the Annual Meeting.

HE May day sun shone brightly as our women gathered in Concord, N. H., for the annual meeting, and the First Baptist Church opened its doors so wide that every one would have felt at home even without the hospitable words of welcome from the pastor's wife, Mrs. Joel Slocum.

The devotional services, with which the first session was opened at two o'clock, were conducted by Mrs. Alice B. Coleman and Mrs. Anna Sargent Hunt. After the appointment of the committees on resolutions and enrolment, our State workers, one by one, gave the audience many glimpses of the faithful, every-day work done in our churches. Some disappointing facts there were, of necessity, but, on the whole, the reports gave much reason for renewed encouragement and inspiration.

The report of our Paper Mission, which is under the care of Miss Eva Howlett, of Wakefield, Mass., once more gladdened the hearts of all who have been contributing papers and books. Some of the recipients of literature write that our old papers are veritable gifts of God to them. One pastor says that he can plainly see that the tone of his church has improved since they began coming.

After the singing of a hymn came the address of the afternoon. Rev. W. R. Campbell, of New York and Salt Lake City, spoke on "Mormonism." It was gratifying to hear that no other organ has done so effective a work against this great evil in our country as our own HOME MISSION ECHOES, and that we could not do better than to put HOME MISSION ECHOES into the hands of every family in our land. Mr. Campbell gave some words of explanation and encouragement for those who complain of the meagreness of the results attained by workers in Utah. One great reason is that it is well-nigh impossible to make a Mormon understand that, although a Christian preacher and a Mormon elder use the same Christian language, the meaning that one attaches to the words is totally different from that intended by the other. Most Mormons really believe that they do believe already in our Christ and our God. Of course, the great hope lies in individual work and in school work. A significant fact is that there are in Utah more than fifty towns without one ray of Christian light. It is in towns like these that Mormon missionaries are being trained up to come on here and try to convert our children.

The last number on the program of this first session was somewhat novel in character, for the "Woman's Circle of the First Baptist Church of Enterprise, U. S. A." assembled on the platform and conducted a "Model Missionary Meeting." Mrs. Grace Coleman Lathrop, the president of this imaginary circle, arrived before the rest of the ladies, and, in a clever soliloquy, described the poor meetings which the circle used to have when she first came to Enterprise, and suggested some points in which she had tried to improve them since she became president. That it had become a model society, indeed, nobody doubted when the ladies began arriving punctually, bringing with them encour-

aging news about the recent basket-meeting, about the interest felt even by members kept at home by illness, and about new members. The only one who came late had been detained because she called for a friend on the way, and had to help look after this lady's little boy, who met with an accident. The reports of the secretary, the treasurer, and of the committees on membership, barrels, literature, programs, and current events, contained much that was entertaining and even more that was instructive and suggestive. As might have been guessed from the curios and decorations, the subject of the meeting was "The Chinese in America." The program, of which each member had a copy on a little red fan, was very interesting. Two Chinese songs were sung, one of them by Mrs. Goon Kim, of Lynn. A good idea of Chinatown, San Francisco, was given by Mrs. A. T. Brockway. Several ladies gave many bits of news about the Chinese, and about the work of our Society among them; these items were then pasted into a large red-covered bulletin, to be hung up in the church for reference. The program was brought to an impressive close by Mrs. J. A. Garrod's talk on Chinese Sunday-school work.

EDNA BOURNE HOLMAN.

Wednesday Evening.

FOR the evening meeting there was a good audience. The meeting was opened by an organ voluntary, followed by an anthem. The pastor of the church, Rev. Mr. Slocum, read the sixteenth chapter of Acts, after which prayer was offered by Mr. Lane. Then our President, Mrs. Coleman, in a few well-chosen words, introduced the first speaker of the evening, Rev. Mr. Campbell. His subject was "The Next Conflict with Mormonism," a subject upon which he spoke with authority, having studied the question carefully while living and working among the Mormons.

Mr. Campbell began by saying that if we had a faint conception of what Mormonism really means, the problem would be solved right away, but as it is, we need the aggressive coöperation of every organization. It has been a home mission problem, and is going to be a greater home mission problem, because the Mormon missionaries are following our missionaries from place to place, undoing often what we have done. It is a foreign mission problem, for the Mormon missionaries are going into every foreign country. The Mormon missionaries often take their recruits from our churches, and Mr. Campbell urged his hearers most earnestly to guard the young from contact with these Mormon missionaries, warning us to watch especially that there be no secret meetings, for it is in secret that they pour into the ears of the youth their vile doctrines and stories.

The Mormons already have political control of one-fourth of the United States, and are working for the balance of power in one-fourth of the United States, after which it will be almost impossible to do anything against them. Every member of the Mormon Church sanctions polygamy; they believe a man becomes a god by practising polygamy. Immediately after statehood, polygamy began anew, and is being carried on now, notwithstanding all that is or may be said to the contrary. It is true that the Governor of Utah

vented the Evans Bill, but he did so in the interests of polygamy, according to his own statement. The hope of crushing out this great evil—it is not really a religion but more truly a political power—lies in arousing the moral conscience of our politicians.

After singing, Mrs. Coleman introduced Rev. Mr. Puddefoot, who was to speak on "Real Strategic Points of Home Missions." As all who have ever had the pleasure of hearing Mr. Puddefoot know, he is the despair of reporters. What he says sinks deep into the consciousness of each hearer, to stimulate each to greater efforts in the future, but it is almost an impossibility to reproduce it for another. Mr. Puddefoot began as usual to overwhelm us with statistics, saying that if what we pay for crime one year were given to missions, it would keep two thousand missionaries in the field for eight hundred years. We were told that the great cities are the great danger spots of our country. Constant effort is being made to cleanse your cities, but all the efforts in the world will never avail; the source of supply must be made pure. "To cleanse our cities, clean up your country." Then with apt stories, often pathetic, Mr. Puddefoot showed us how even our New England States are being filled with a foreign population which does not care for education or the service of God. Throughout our magnificent West, it is even worse; vast regions and great numbers of towns without churches or good influences. Instead of the church, the saloon, and instead of the Bible, there is distributed annually nine car-loads of literature so bad that England and France won't have it within their boundaries. The country towns of New England, and the godless towns of the West are the "real strategic points of home missions." Nothing can or will get rid of the evil in our country but the "love of God."

If Mr. Campbell made us feel that we must fight to the death the dreadful octopus of Mormonism, Mr. Puddefoot made us feel that no sacrifice could be too great if we could but carry or send "the love of God" to every spot of our beloved country. The meeting closed with a prayer, and the benediction by Mr. Puddefoot. ANNA P. MOORE.

Thursday Morning.

THE prayer-meeting, led by Mrs. Emory W. Hunt, was indeed a meeting of prayer. The subject suggested was "more means with which to extend our work."

The first session was opened by devotional exercises by the President. How often we belittle this part of our meetings, and yet, how important a part it is! Of what use is our planning, of what use our work, if not first of all blessed by our Heavenly Father?

The reports of the officers were followed with much interest; but how inadequate is even the best report to convey all the anxiety, the care, and labor of these women, who, bearing the heat and burden of the day, are at the front carrying on the work for us.

Mrs. Reynolds gave us a series of pen "living pictures," and we saw portrayed consecutively on the canvas, very vividly, the various phases of our work. She gave us, as a new year motto, "Keep at it." This report has been printed in full, and can be had from the Rooms for postage.

Miss Davis, who can make even figures interesting, told us we had not reached the mark we had set, and although the year closed with a small balance, we knew it meant most careful management, and most prudent expenditure.

In bringing the report from Alaska, Mrs. McWhinnie asked us to think particularly of the insecure foundation upon which the finances of Alaska stand. The continual change in the officers of Bible schools, changing the direction of the school's contributions, being a direct cause. The new Winch Dormitory for boys was mentioned with special gratitude. The workers are all too few, and of the \$5,000 needed annually, a little over \$4,000 was raised this year. "Our mission occupies a strategic point. It is established, and we must care for it."

Immediately following this report, Prof. R. G. Slifer, of Alleghany, Pa., late government teacher at Wood Island, gave his "Impressions of Wood Island Orphanage." He had nothing but words of praise for Mr. Coe, and his all too few assistants, paying special tribute to Olfodia and the mission girls, some of whom he declared to be "among the best types of Christian womanhood he had ever seen."

An Open Parliament, calling for discussion of two questions, was a delightful feature of the program. The first, "Wanted: New Methods (?)," was opened by Mrs. G. B. D. Pepper. In introducing the speaker, the President stated that we "always expected spice from Mrs. Pepper." We were not disappointed, but the treat furnished was wholesome withal. The illustration of the great Corliss engine at the Centennial in 1876 was used, our Society being likened to the engine, which could set all the work humming and buzzing if the various societies were connected properly therewith. In the discussion, a thought that methods are like clothes, often discarded for newer ones, and after a time brought out to be even more useful and pleasing, was advanced. The second discussion, "The Mission Circle and the Club Woman," was opened by Mrs. Anna Sargent Hunt in a very able paper. Mrs. Hunt presented the paper, not as a vice-president of the Society, nor as president of the Maine State Federation of Woman's Clubs, but as a Christian woman. The discussion supported Mrs. Hunt's argument that both organizations are needed, and can work harmoniously side by side; but the Baptist woman needs to remember that she belongs first of all to God and His service, and whatever she undertakes in that spirit will be a help to her, and she to it. This paper, too, may be secured from the Rooms for a nominal sum and postage. M. H. BISHOP.

Keeping Calm under Pressure.

OUR tasks are so many, and our time is so brief, that we cannot afford to pause in the work to which we are God-appointed until our little day ends; but we can work better, and are more likely to endure the stress of worthy toil until life's eventide, if we insist on keeping our temper's calm. The overwrought work spirit is nearly as bad as idleness. The "fussy" worker is never the best workman. Neither is he in whom "hustling" is a half-mania. Yet we must not slumber when the day lasts. Restfulness in work, the outgrowth and peace of the mind that is stayed on God, is the true rule. — S. S. TIMES.

Report of Thursday Afternoon.



THE sudden downpour of rain at the time of the afternoon session was a little disappointing, but the enthusiasm of Home Mission women is always equal to the occasion, and there was hearty accord in the singing of the grand old hymn, "How firm a foundation." Prayer was offered and the same general officers were elected to serve the ensuing year.

A letter was read from Mrs. Mary T. Hoague, vice-president for New Hampshire, expressing her regret that, although a resident of the city, she was, by reason of illness, unable to be present.

Resolutions were adopted, expressing gratitude for the hospitality of Concord ladies; urging the support of our pledged work, rather than side issues that may be presented; recommending that, as far as possible, the small sums suggested be paid for our leaflets, postage for their forwarding being sent to the Rooms; asking that each director aim to secure five new subscribers to HOME MISSION ECHOES in each Circle; recognizing the help of the women of our country in the unseating of Brigham Roberts, and calling for the aid especially of our Baptist women in the work of creating public sentiment favoring a constitutional amendment making polygamy a crime; and announcing ourselves as supporters of all reasonable efforts to prohibit the manufacture and sale of intoxicating liquors.

A paper, prepared by Mrs. D. W. Faunce, of Providence, was read by Mrs. W. W. Bliss, of that city; theme, "Our Foreign Population." The startling array of statistics caused every hearer to feel the great need of making permanent and efficient our agencies for the christianization of America, that we may cope with the problem before us in the coming of so many foreigners to our shores. The words spoken by Dr. Ellis many years ago may be emphasized to-day: "Let the Christian home, the school, the church, entrench themselves in our opening States and Territories, and then we can hold them for God and country as migration fills them up."

A letter, written by Mrs. E. T. Underhill, of Boston, containing many interesting facts connected with a trip taken last winter through the West and the South, was read by Mrs. Chamberlain, of Dorchester.

The same feelings of interest in the worker and her work, which always greets the coming of our teachers, were apparent as the addresses of the next two speakers were given.

Miss Anna P. Moore, recently from Hartshorn Memorial College, commented on the fact that the teachers are from the best schools and colleges of the North, while the students are from widely separated points. The South, of course, furnishes a large number, but many come from the North, on account of the superior educational advantages. The speaker dwelt at length on the varied features of the school life, — Bible study, industrial training, school work, the temperance and white shield societies, the local mission

work; with its fourteen Sunday schools among the colored people, — and the broader missionary efforts.

The contrast of the former and present lives of the girls is shown in the remark of one: "My hands are more used to the plough and hoe handles, than they are to the needle, but I will do my best." A great deal is done to develop the spiritual lives of the pupils.

Mrs. Sophia M. Cross, of Lawrence, Mass., our worker among the French, made a telling address. There are now in America and Canada, fifty thousand French Canadian Protestants, against a mere handful in the two countries in 1820, when the Montreal Auxiliary Bible Society was organized. There are three thousand French Baptists in New England.

Mrs. Cross, as a Bible woman going from house to house, has been able, during the past year, to enter many homes that would have been closed to pastors or missionaries. Her labors have been in Nashua, Lowell, and Lawrence. In each place, much good has resulted from the distribution of Testaments, from Bible class work, and from chapel or church services.

A fitting close to the meeting was the address of Rev. Emory W. Hunt, pastor of Clarendon Street Baptist Church, Boston, on the "Conditions of Fellowship." Under the three heads, — Fellowship with the peoples for whom we labor, with those with whom we work in our churches, and with our God, under whose direction we labor, — the speaker gave many strong utterances.

We need much help from above if we would help those who need what we can give them. We are not sources of power, but channels through which God's grace may be made manifest.

It is often easier to have fellowship with the poor degraded people a long way off, than with those immediately about us, who fall far below the point where we think they should be, those who are indifferent to the great needs of the day. We cannot have the power we need for true fellowship with men, except by closest fellowship with God.

The local attendance was very small, owing to the Concord oratorio festival, held on the days of our meetings. The meeting was closed by prayer and benediction by Rev. Mr. Slocum, pastor of First Baptist Church, Concord.

ANNA SARGENT HUNT.

ANSWER, soul of mine — which way
Hast thou made a road to-day?
Hast thou followed Love's sure chain
Over hill and over plain?
Whichsoever choice thou'st made,
There another road is laid —
Not a transient, fading trail,
But a path that shall not fail.
Evermore some foot shall stray
O'er the road thou mad'st this day.

Ah! let each of us beware
How his thoughts and motives bear!
Every road that we shall choose,
Other pilgrim feet will use.
Some will follow where we lead
Long as life shapes life, indeed.
Have a brother's care, and pray
God to mark thy road each day.

—James Buckham

Hand to Hand Work.

The following extracts from an article in the *Missionary Review* are startling, but to the winner of souls they are also encouraging. This hand to hand work, suggested by the writer, is what many of the members of the churches in all our cities need to awaken their own weak, flagging interest in the things pertaining to the kingdom.

M. C. R.

SOME years ago, the writer, with a few young friends, went to the crowded portions of the larger Italian quarter to test the practicability of carrying the gospel to the multitude outside the pale of the church. We were simply an evangelizing band, with no mission or society behind us, and no minister or evangelist with

had gone down over the black roofs of the tenements, yet one woman would not let us go. When she saw that we were tired, she took hold of my arm and begged, "Come into my saloon and preach; come, there's plenty room there. I make you sit down." When at last we left it was with the promise that we would obtain a license and preach on the street in front of her saloon the next Sunday, for the people crowded into the courtyard to suffocation. We kept this promise, and many an hour since have we preached in front of her door, and we have never failed to have an audience. Many times hundreds of men have stood in the warmth of the summer sun, or in the show and exposed to the bleak winds of winter. The people have never refused to hear, and have never been the first to leave. As the fruit of this work, there are to-day scores of men living a

faithful Christian life, members of Christian churches, and now in turn helping to evangelize their neighborhoods.

— *The Missionary Review of the World.*

Atlanta, Ga.

MY students are very much interested in a little boy and girl that one of them found in a miserable cabin, just back of Giles Hall. With this letter I will mail you a picture of the little girl, just as she looked when we took her to Miss Lawson's Home. The mother died last August, the father deserted the four children, and now the oldest son has become a worthless fellow, I fear a tramp, and the oldest girl, a child of thirteen, was sent to the stockade for stealing. A man took pity on the two little children, and brought them food every evening, and stayed in the house with them at night. All

day he was away, and often they had no food or fire, and very little clothing. We were so glad to have Miss Lawson take the little girl, and, since she is cleaned up, fed, and cared for, she is improving wonderfully. We have not succeeded in finding a place for the boy. An orphanage for colored boys is badly needed in Atlanta.

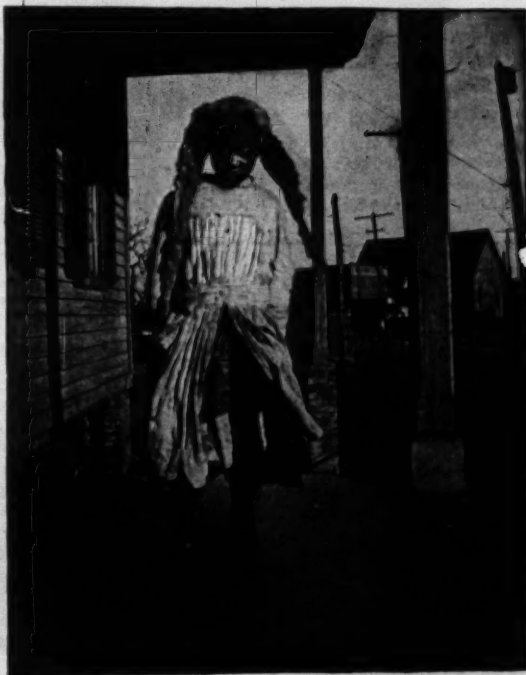
My students and I have made over a hundred calls this year, taught over fifty Sunday school classes in the city, attended, and sometimes conducted, a number of temperance, mothers', and missionary meetings, and distributed many good papers. For six weeks or more, our work was hindered by smallpox in the city. I am looking forward with hope and pleasure to the work next year.

MARY I. WILLIAMS.

We carried autoharps, hymn-books, and a New Testament. We had no license to preach upon the streets, but we went to the tenements. It was summer time, and we passed through the long, dark hallways, or down the gloomy alleys, to the courtyards between the front and rear houses. Here we found women washing, and sewing, or groups of men drinking and carousing at tables. With the utmost deference we asked permission to sing, and then we steadied our harps on a beer keg or window ledge, while we played and sang gospel hymns. The people listened attentively. Often their games were forgotten, and the cards fell from their hands. Many left their beer glasses and stood around us. After the singing we spoke to them, presenting the gospel message as simply and directly as we could, and they heeded as men who

are hungering for the truth. In one place a crowd of women surrounded us, women whose faces wore that settled sadness, that utter helplessness, which we often see upon the countenance of the idol-worshippers of the East. I shall never forget the eagerness with which these women asked, repeatedly, "Is it true?" as we told them of the tender love of God, and the full salvation wrought out by the Divine Son. They begged us again and again to return and teach them, often, but the prejudices of their neighbors and husbands against our religion, soon after shut us out from that courtyard, and we were not permitted to return. Oh, Christian men and women, this great city is hungering for the gospel, even as are those dark cities of the Orient! Why should we not give it to them?

At another time we had sung and talked until the sun



DESERTED CHILD



American Baptist Home Mission Society.

**From the Sixty-ninth Annual Report
Of the Executive Board of the American Baptist Home
Mission Society.**

I. FINANCIAL DEPARTMENT.

WE began the year with a debt of \$32,200.90. The receipts for the year have been sufficient to liquidate the debt, meet all current expenses on an enlarged scale, and leave in the treasury a small balance of \$203.41. This result has been made possible by unusually large receipts from legacies, amounting in all to \$159,307.57, which is nearly \$50,000 more than the annual average for the last ten years; \$143,302.90 of the total receipts from legacies was available for current expenses; of this amount \$68,666.66 came from the estate of the late Daniel S. Ford.

Contributions have been received from forty-eight States and Territories, and from Alaska, British Columbia, Cuba, Mexico, and Porto Rico. Contributions by churches, Sunday schools, and individuals for general purposes, \$249,723.77; for special purposes, \$127,430.80; also, for the Church Edifice Gift Fund, \$26,149.71, and for the Loan Fund, \$843.00. Contributions to the Permanent and Annuity Funds were \$33,807.50.

The total receipts for the year, from all sources, and for all the purposes of the Society, both general and special, have been \$682,779.76.

II. MISSIONARY DEPARTMENT.

The following presents a summary exhibit of the missionary operations of the Society during the last year:

The whole number of laborers, missionaries, and teachers supported wholly or in part by the Society has been 1,199.

These have been distributed as follows: In New England States, 43; in the Middle and Central States, 64; in the Southern States, 215; in the Western States and Territories, 830; in the Canadian Dominion, 8; in Mexico, 20; in Alaska, 2; in Cuba, 9; in Porto Rico, 8; French missionaries have wrought in 6 States; Scandinavian missionaries in 23 States; German missionaries in 21 States and Canada; colored missionaries in 19 States and Territories.

Among the foreign population there have been 279 missionaries and 15 teachers; among the colored people, 53 and 191; the Indians, 20 and 23; the Mexicans, 14 and 6; the Cubans, 6 and 3, respectively; among the Mormons,

3 teachers; the Porto Ricans, 6 and 2, and among Americans, 578 missionaries.

The Society aids in the maintenance of 31 schools established for the colored people, the Indians, and the Mexicans. There are 7 day schools for the Chinese, and other day schools as follows: One in Utah, 1 in New Mexico, and 1 in Cuba. In all 41.

Churches and out-stations supplied	1,074
Sermons preached	97,739
Prayer-meetings attended	47,104
Religious visits made	294,366
Bibles and Testaments distributed	7,695
Pages of tracts distributed	1,655,794
Received by baptism	4,906
Received by letter and experience	5,537
Total church membership	59,026
Churches organized	81
Sunday Schools under care of Missionaries	1,197
Attendance at Sunday Schools	82,357
Benevolent contributions reported	\$110,285.83

The calls for help in supporting pastors for young and feeble churches far exceed the ability of the Society to respond. It is, perhaps, far within the bounds of truth to say that, if we had the means to do it, there could be organized in the immediate future on our mission fields hundreds of new churches, which need only the stimulus, encouragement, and aid of a few hundred dollars in each case to ensure a vigorous life and a rapid progress toward self support. The Society is, unfortunately, obliged to turn a deaf ear to multitudes of appeals, and to select only those which occupy the most strategic points, and which give the greatest promise of growth and speedy independence.

III. CHURCH EDIFICE DEPARTMENT.

There has been during the year an unusual demand made upon the Board for aid from the Loan and Gift Funds in the erection of new meeting-houses. It has been utterly impossible to comply with the requests either for loans or for gifts. There is a special pressure for aid from the Gift Fund, and there are numerous small churches which have vitality and a promising future, but which are sadly handicapped for a suitable place for meeting. Gifts ranging from \$250 to \$500 would in many cases prove such a stimulus, encouragement, and help as would ensure success in the erection of neat, commodious chapels. We regret very much the lack of money to render such assistance where it is so greatly needed. A church without a place of meeting is a family without a home. As the tide of immigration

still continues to flow westward, and as new villages and towns are springing into existence and older ones are largely increasing in population, there is a corresponding development of church life and an ever multiplying call for meeting-houses. It is no exaggeration to say that if the Society was prepared to render a little help in the erection of a chapel, and to supplement this by aid in the support of a pastor for a few years, our denominational growth in the West would be vastly accelerated. Literally hundreds of new churches could be organized, and feeble churches without houses or pastors would be strengthened and started on a new career of usefulness.

All the contemplated improvements have been made in the church property at Santiago, Cuba, and it is more than fulfilling our most sanguine expectations as to its usefulness. Similar accommodations are greatly needed in Manzanillo, and will soon be required also at Puerto Principe.

The mission premises provided at Rio Piedras, in Porto Rico, are already outgrown, and a new and larger building is imperatively demanded. There ought also to be secured in San Juan missionary headquarters, to cost not less than from \$12,000 to \$15,000; even \$20,000 could be spent there to good purpose. A lot has been secured at Ponce, Porto Rico, and, as soon as the title can be verified and plans prepared, a suitable church building will be erected. The work both in Cuba and Porto Rico is very prosperous, hopeful, and well manned, and the desideratum now in both islands is suitable places of worship. Without these the work may proceed slowly and unsatisfactorily. From the nature of the case, these church properties must be provided by the Society; the native Christians cannot be expected to aid to any considerable extent. They are being trained to systematic giving for current expenses and for missionary work in their vicinity, and it is expected that in due time the churches will become self-supporting, but to insure this desirable result they must receive the encouragement and help which comes from suitable houses of worship.

The number of churches aided during the year is 52; by gift only, 38; by loan only, 9; by loan and gift, 5.

The total number of grants from the Loan Fund is 14, and from the Gift Fund is 43.

The whole number of churches aided up to the present time is 2,949. Of these 1,712 have been aided in the past twenty years.

Total receipts of the year for the Gift Fund were \$40,357.32; for the Loan Fund, \$6,624.48.

IV. EDUCATIONAL DEPARTMENT.

Summary of Results for the School Year, 1899-1900. The enrolment of students for the colored people was: males, 2,403; females, 2,985; total, 5,388; the average number of boarders was 1,544; day pupils, 1,781; general average, 3,325. Of the number enrolled, 431 were studying for the ministry, 1,808 preparing to teach, 84 in the missionary training course, 48 in the nurse training course, and 1,796 received systematic instruction in some line of industrial work. The enrolment in schools for Indians was 534 males, 219 females; total, 453. Of this number 4 were

studying for the ministry and 10 preparing to teach. The total enrolment in all the schools, both colored and Indian, was 5,841, and the total number of conversions during the year was 291.

There were employed in all of the 25 colored schools receiving help from the American Baptist Home Mission Society, 259 teachers,—129 white, 130 colored,—99 of whom were males, and 160 female. Of the male teachers 35 were white and 64 colored; of the female teachers 94 were white and 66 colored.

There are now 25 schools for colored people helped by the American Baptist Home Mission Society, 16 of which are under the entire control and management of negro Boards of Trustees. Of the other 9 schools, Jackson College has at present no Board of Trustees, and hence is managed from the office in New York. Each of the other 8 schools has a Board of Trustees composed of white and colored members, which is charged with the direct management of the institution, subject to approval by the Executive Board of the Society. There are in all of these boards 59 white and 23 colored members. There are 3 schools for the Indians in Indian Territory, with 23 teachers and an enrolment of 453.

Words from Watchmen in the West.

FROM the reports of General Superintendents of Missions and General State Missionaries, a few extracts only can be made, giving glimpses of the fields as seen from their watch-towers.

Rev. O. A. Williams, D. D., whose field embraces Wisconsin, Minnesota, North Dakota, and South Dakota, says: "In the last ten years, 1,250,000 were added to the population of this district. It was estimated by railroad men that 150,000 settled in the Northwest last year; most of them in States of this district." While a large number of these home-seekers are American citizens from States east and south, attracted to the cheaper lands of this region, yet thousands are from the different nationalities of Europe, particularly Scandinavians, Finns, Germans, and Russians. The call for missionary work is growing louder and louder."

"On careful estimate there are over 1,000,000 people in the State outside of all religious organizations. This is a larger number than ten years ago. Nearly one-half of the 675,000 to 700,000 church members are Roman Catholics, vigorous and aggressive. They are led by one of the most astute churchmen in the land. The Lutherans number some 200,000, and though they vary greatly among themselves, and are of all shades of thought, yet much of their influence is cast against evangelical Christianity."

REV. E. R. POPE, Minnesota.

"South Dakota has rapidly increased in population, especially in 1900. Already there is evidence that there will be a still larger increase during 1901. Unlike some of the other States, this gain in population is largely from English-speaking people, though there are many Scandinavian and German immigrants. In North Dakota, the tide of immigration has risen higher than at any time since

the early days in Dakota Territory. New mission fields must be occupied without delay."

REV. T. M. SHANAFELT, D. D., *So. Dakota.*

"Alaska continues its rapid development, and the opportunities for the establishment of new centres of evangelistic effort continue to multiply. Among these are the growing towns of Valdez and other points on the Kenai peninsula, and the large population preparing to go into the valley of the Tanana River."

"In Oregon there are 50 towns and cities with a population of 1,000 and upward, in which we have 43 churches, of which 8 are in Portland. There are 146 towns of a population from 500 to 1,000, in only 31 of which Baptists are represented."

"In western Washington, during the past year, the gospel missionary has been able to secure the settlement of nine young brethren, with college and seminary training, who have entered most enthusiastically upon their life-work in this new field." REV. C. A. WOODDY, D. D., *Oregon.*

"Missionary work is prosecuted among seven nationalities in western Washington, including the Chinese and Japanese. Population is increasing at an unprecedented rate. There is an imperative now in the religious interests of Washington."

REV. W. E. RANDALL, *Washington.*

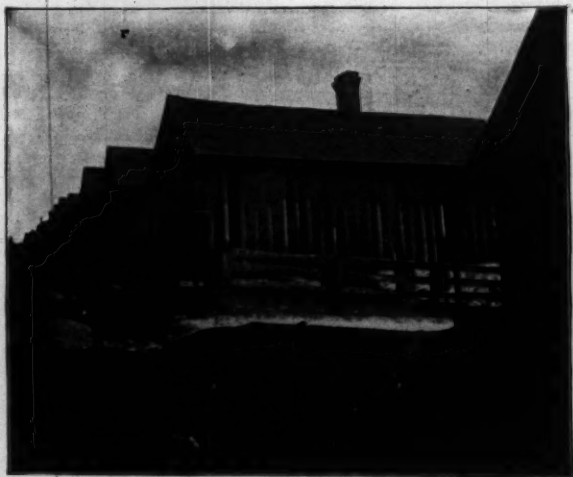
"Frantic appeals are made for help to secure church privileges in the new centres of population, while old and weak interests are being reanimated. California is a great open field, and with the present trend of civilization and commercial activity crowding toward our Golden Gate, its importance can hardly be overestimated."

REV. E. R. BENNETT, *California.*

"In one day, recently, six special trains, carrying settlers and effects, came into this Territory. More than a hundred new churches could have been organized with a membership of from twenty to forty, with every prospect of building up strong, self-supporting churches in a few years, if money could have been provided to aid them in the support of their pastors and securing places of worship. We have been obliged to discontinue largely the organization of churches simply because we did not have the funds to aid them."

REV. N. B. RAIDEN, D. D., *Omaha.*

"Perhaps no other State in the Union has had more serious reverses spiritually than did Nebraska during these five years of depression. On Jan. 1, 1900, there were but 88 pastors for 220 churches, and only 25 churches self-supporting, with part-time service. With the cooperation of the State Convention and the Home Mission Society, 103 churches were able to maintain services for part or all time, but 117 churches were without pastors, and most of them rapidly becoming discouraged. The tide has certainly turned, however, and the Lord's blessing has been upon our efforts during the year. We now have 47 self-supporting churches, and 76 with part-time service. Work has been maintained for all or part time with 168 churches, or an increase of 55 above that of last year. There are now in the State 130 pastors, and a church membership of about 15,500." REV. C. W. BERTSTAD, *Nebraska.*



A HOME IN ATLANTA, GA.

"It is hardly possible to describe the needs of this field. With a population of more than 400,000, and a large territory soon to be opened for settlement, it is certain to be one of the richest agricultural States in the Union. We have the reasonable hope that Oklahoma will be-

come one of the greatest Baptist States in the Southwest. Baptists to-day have a preponderance of sentiment and influence, and with the generous gifts from Home Mission Societies' treasuries, nothing but personal unworthiness can prevent us making this a great Christian commonwealth."

REV. L. L. SMITH, *Oklahoma.*

"The growth of New Mexico Baptist missions, during the year just closed, has been the most rapid of all the years that have passed. There has been a net gain of 45 per cent. in membership, and over 100 per cent. in benevolences, while local expenses have all been paid, and many old debts cancelled. Five new churches were organized, some of them at strategic points. One year ago there was not a single Mexican church in the Territory; to-day, we have two distinctly Mexican churches, which have preaching in Spanish each Sunday."

"Opportunities and destitution seem to be multiplying faster than we can meet them with our limited means. New railroads are being built, new towns springing up, new mission fields are appealing for aid, and along with it

all Satan and his agents in many places are strongly entrenched." **REV. GEO. H. BREWER, *New Mexico.***

"The wonderful possibilities of Kansas dawn as never before on the writer. In addition to its agricultural and horticultural resources, coal, oil, lead, zinc, salt, and gypsum mines are attracting men and capital, while the natural gas fields, perhaps the finest in the world, are bringing numerous large smelters and factories of all kinds into the State. New cities are springing up, where three years ago were pastures. Our forty-nine missionaries had the pastoral care of 115 churches and out-stations, besides visiting and aiding, in meetings and other ways, fully as many more needy fields. Some of them drive from twenty-five to fifty miles over broad prairies to make their several appointments, amid sacrifice and exposure."

REV. E. B. MEREDITH, *Kansas.*

Church Edifice Work.

"Chapels are needed in twenty or more localities in this field. It will be difficult for these struggling churches to build without aid. What a field for rich Baptists to consecrate a part of their wealth to furnish funds for church edifice work adequate to the demand!"

REV. O. A. WILLIAMS, D. D., *Minnesota.*

"Our greatest need is more money with which to prosecute the work, not only for the support of missions, but also for the building of meeting-houses—for it is of little use to organize a church unless it is soon to have a home in which to keep house."

REV. C. T. DOUGLASS, *So. California.*

"The most serious difficulty confronting us at the present is lack of meeting-houses. Some of our newer churches in promising fields are obliged to conduct their services in private dwellings, tents, out-of-doors—in fact, anywhere. If these churches are to gain foothold and fulfil their mission, they must have buildings at once. Some of them have made heroic struggles to raise funds among themselves, and in their respective communities, but they have come far short of the requisite amount, even for a modest adobe chapel. A little help at this time from the Church Edifice Fund will go a long way. If we fail to meet this need promptly, the opportunity will be lost."

REV. GEORGE H. BREWER, *New Mexico.*

Porto Rico and Cuba.

"New hearers are constantly pressing in to listen to the truth. The difficulty consists not in getting the people to come, but in finding room for those who do come. Since February we have been worshipping in a large warehouse, which would accommodate 400 if we only had seats for that number. On many occasions we have had from 350 to 400 present, a large proportion of whom were forced to stand through the services. The church numbers 97 members, 34 of whom have been added during the year. The Sunday school numbers over 200. We have three mission stations at other points, Adjuntas, La Playa, and Yanco. Southern Porto Rico presents a most inviting field for missionary effort. Are American Baptists doing their duty by this island? I honestly think they are not. Another man should be sent to us. Where is he, and where is the money to send him?" **REV. A. B. RUDD, *Ponce, Porto Rico.***

Among our Foreign Population.

"It is just half a century ago when the German Baptists organized a Conference. There were five ordained ministers present, and eight small churches, with a total membership of 508, represented. At the beginning of the twentieth century there are 249 churches, with a membership of 22,889. These churches raised last year, for current expenses, \$148,557.37, or \$6.50 per member; for missionary and educational objects, \$105,490, or \$4.60 per member. Twelve new churches were organized, and thirteen meeting-houses erected during the year, and one church has become English-speaking. Eighty-four missionaries have been employed in twenty-one States, and in four Provinces of Canada."

"The Lord has given to the German-speaking Baptists a specific mission among their own countrymen. Thousands of Germans are still pouring in to make their homes among us. We need a large number of missionaries, and consequently much more money. The needs of the whole field are overwhelming."

REV. G. A. SCHULTE, *General Missionary.*

"Our French work has been carried on in each of the New England States except Vermont, as follows: One missionary in Maine, one in New Hampshire, one in Connecticut, two in Rhode Island, and nine in Massachusetts, where nearly one-half, or 237,000 of the New England French population is found. Our estimate of the number of French converts in our Baptist churches, verified more exactly in the case of Vermont, is 3,550. I thoroughly believe that, if spared a few years longer, I may have the privilege of recording a great and general movement of that people toward the truth, and victories that shall fill our hearts with joy and wonder."

REV. J. N. WILLIAMS, *General Missionary.*

Among the Colored People.

"The second year of coöperation closed with 1900. The work is better known and more firmly fixed in the minds of the Baptists of Georgia than ever before. Its beneficial effects are felt in all parts of the State. The great majority of our preachers have had no training for their life-work. Many of them have no books from which to obtain information. Our schools can never reach them. Therefore, whatever help is given them must be through such work as is now being done by the coöperative bodies. No human mind can estimate the baneful influences which will be exerted by a host of preachers, ignorant of God's Word, leading a great host of people still more ignorant. The false ideas of God, religion, moral conduct, preaching, and worship inculcated, will require two or three generations to eradicate. Forty-three institutes have been conducted during the year, attended by 471 preachers, many deacons and Sunday school teachers, and thousands of other persons."

REV. E. P. JOHNSON, *Georgia.*

"The institute work is a mighty movement. I believe it would pay us a hundredfold just to hold these meetings, about two a month, in the different churches, for a period of three or five years."

REV. P. H. KENNEDY, *Kentucky.*

"There is great rejoicing among the white and colored Baptists in Missouri over the improvement in the entire denominational affairs among the colored Baptists. I doubt if mission money has ever done more good anywhere than that spent by the Home Mission Society in Missouri. God bless the Society for this year's work."

REV. H. N. BOUEY, *Missouri*.

"It gives me pleasure to report progress in the missionary work in North Carolina for the past year. We have worked mainly to awaken greater interest with the pastors and leaders; to systematize the work of raising money for the objects of the convention and the churches, and to reach the people in their home life. Improvement in better houses, and in the better conduct of the homes is highly gratifying. Everything looks more hopeful."

REV. J. A. WHITTED, *No. Carolina*.

Mission Notes.

REV. C. C. BOONE and wife sailed from New York, April 13th, as missionaries to Africa, under the auspices of the Lott Carey Convention of Colored Baptists. Thus another student from our Southern schools goes forth for the redemption of Africa.

PRESIDENT LOUGHRIDGE, of Bishop College, Texas, feels constrained to relinquish his work there in order to return to the Telugu mission field. His administration of the school has been very successful, and the Society would gladly retain him were it possible. Bishop College is one of our best schools, and a strong man is needed at its head.

A GOOD site for a church edifice has been secured at Ponce. Now for the erection of a suitable and commodious structure. For this, more money is greatly needed. Who will meet the expense of the baptistery, or furnish the pulpit furniture, or put in a memorial window, or provide for the seating of the house, or give, without designation, for any special purpose? We would like to have scores represented in the erection of this first substantial Baptist church edifice in Porto Rico.

REINFORCEMENTS for eastern Cuba are expected soon. Rev. D. A. Wilson, of Guadalajara, Mexico, has been appointed to Puerto Principe. He has been a successful laborer for many years in Mexico; speaks the Spanish language fluently and forcibly, and will undoubtedly be of most valuable addition to our corps of workers in Cuba. The way in which God has given us capable Spanish-speaking missionaries for Cuba and Porto Rico is most remarkable. Is it not an indication of His leading, and should we not royally respond thereto with liberal offerings for chapels and for the employment of additional workers while the field is white unto the harvest?

REV. W. H. SLOAN, of the City of Mexico, after long and arduous service, is to take a three months' respite in the States. In addition to his missionary labors, he edits *La Luz*, a semi-monthly paper published in the interests of our work in the Republic of Mexico. To prepare original matter for this, to translate into idiomatic Spanish selections from American and English writers, and to put in

shape articles from correspondents, to supervise the proof reading and printing, and look after the subscription list, is no light task. When to this is added the preparation and publication of a Spanish Concordance of the Scriptures about as large as Cruden's Unabridged Concordance, it will be seen that Mr. Sloan has labored most assiduously and intelligently. This is the first Concordance of the Spanish Scriptures ever published, and it has been with great difficulty that means have been obtained for this purpose. Indeed, a considerable sum is yet needed. Help for this great work will be highly appreciated.

To Protect the Weak Races.

IT is gratifying to receive information from the superintendent of the Reform Bureau, that the treaty for the protection of the natives of Africa against intoxicants, to which the United States Senate gave its consent on December 14th, as a fitting close of nineteenth century legislation, will receive the formal adherence of the United States in a presidential proclamation as soon as information, already asked of Belgium as to the nations that have already ratified it, is received.

On December 6th, 1900, Senator Lodge, of Massachusetts, introduced the following resolution, which was referred to the Committee on Foreign Relations: "Resolved, That in the opinion of this body the time has come when the principle, twice affirmed in international treaties for Central Africa, that native races should be protected against the destructive intoxicants, should be extended to all uncivilized peoples, by the enactment of such laws, and the making of such treaties as will effectually prohibit the sale to aboriginal tribes and uncivilized races of fire-arms, opium, and intoxicating beverages."

The purpose of the Lodge resolution is to make the rule passed for Africa of universal application. This measure should be urged as a necessity, in order to remove a foul blot from our civilization. The strong ought to protect rather than to destroy the weak and helpless races.

It is likewise gratifying to be able to report that the United States Senate has voted, by a large majority, to abolish the sale of all intoxicating liquors, including beer and wine, in the so-called army canteens. — *The Homiletic Review*.

Mormon Elders Fare Hard.

TWO Mormon elders from Salt Lake City, U., were very roughly handled a few days ago at Temesvar, South Hungary. They had hardly commenced to enunciate their views on polygamy when the audience stormed the platform, and ejected the pair from the hall. One of them was compelled to run the gauntlet of 300 irate citizens armed with sticks, straps, and knotted cords. He was afterward stripped to the waist, and thrashed by half a dozen matrons of Temesvar. The second Mormon was ducked in a horse pond. Finally the police rescued the elders.

The minister of the interior has prohibited further Mormon attempts to proselytize, as being a danger to the well-being of the State.

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.



Among the College Girls.

"I WOULD rather speak to young ladies than to princes. I would rather address the young women of our churches than the crowned heads of Europe." So said Mrs. Moses H. Bixby in coming before an audience of girls, and then she added: "It is yours, young ladies, to choose what you will do, where you will labor, how you will spend your *one*, your *only*, life on earth. . . . What are the encouragements of our dear missionary sisters of today? The eager desire on the part of many to be taught, the wonderful transformations wrought in those who are taught, consistent, helpful Christian lives, triumphing deaths, when feeble hands are folded on dusky bosoms, and dying lips utter, 'I believe on the Lord Jesus Christ, and into his hands I commend my spirit,'—to such lives and such labors, the sweet constraint is LOVE TO CHRIST."

It was with these beautiful words ringing in the heart, that we went, May 7th, by invitation, to speak to the Colby girls on Home Mission work. Not the desire to entertain for the hour only, but the longing to say something which might result in some service for the Master, when college days were over, was uppermost in the mind, and, when, the next morning, this breakfast-table remark of one of the seniors, who is to go out from the college in June, was

quoted, "I never wished before to have anything to do with forming a Mission Band, but now I should like to organize one," we seemed to see the springing up of a tiny missionary seed. We had told of the broad influence of one that has nearly completed its twenty-fifth year.

God grant that every appeal of every missionary worker, though made in feebleness, may bear fruit a hundredfold.

A Word from Alaska.

WE wish all our young people could have heard Prof. Slifer in his address at the Annual Meeting, wherein he gave his impressions of our Orphanage at Wood Island. In great contrast were his feelings on the first two Sabbaths spent in that country—one wherein he heard only cursing, and saw gamblers at their revels; the next brought to his ear the sweet sounds of our chapel bell calling to prayer. How thankful should every one be who has helped in that good work!

We were pleased when he said, "No truer girls are there than those at the Orphanage." We have all become familiar with the name of Ofdotia, and have come to think of her as the reliable helper in the Home. It was a beautiful tribute he gave to her character in these words: "Never have I met a young woman who tried more earnestly to do right than Ofdotia." Our hearts were touched when he said: "She was always singing till her lover (a young man who worked at the Mission) was drowned, and then, for a long time we did not hear her voice, but after a while 'the peace which passeth all understanding' came into her soul, and the song came again to her lips, and now she is singing the sweet gospel songs and doing all in her power to lead the little ones to Jesus."

The description of the sad drowning accident, to which reference was made, showed us that our Alaska workers have passed through sorrowful experiences. Death has, from time to time, taken away a pupil who has been sadly missed. The Orphanage News Letter for April tells of the death of Paul Chengoga, who, two years ago, came to the Home asking to be admitted, as he was alone in the world. Mr. Coe says he has always shown a disposition to do what he knew would please his teachers.

Joy comes to our faithful workers when they see their scholars hopefully converted and joined to the church by baptism. Prof. Slifer will next year take into his Pennsylvania home a young Alaskan girl, to be educated and trained that she may, if the Lord wills, return to be a missionary.

Our Little folks.



O H. sweeter than all of her posies fair
Is my bonny lass with her sunny hair,
And happy is she as bird on the wing;
All day she doth cheerily smile and sing;
But there's something for you,
Pretty maiden, to do.
Come away, come away, away.

For out on the way to Womanhood Town,
Too busy for often a sigh or frown,
Are marching the children in Mission Bands;
Look quick, little girlie, they reach their hands;
They are calling for you,
There is much you can do.
Come away, leave your play to-day.

Your blossoms will fade in the noonday sun,
And dark will o'ertake you when day is done.
Come forth, tell the story how Jesus came,
And loves all the children of ev'ry name.
Precious harvests will grow,
If the seed you will sow.
Come away and His word obey.

MRS. WILLARD, in "Life in Alaska," tells of a little Hydah girl who had a passionate love for the beautiful scenery surrounding her home. She would sit in perfect rapture, looking at the mountains, sky, and water. At one point of particular beauty she exclaimed, with her hands on her breast, and her face all aglow: "Oh, my heart gave a great shake!" One of her teachers told her to sketch the scene at sunset. She sat with an expression of countenance worthy a great artist. Gazing over the shining deep with softened eyes, she simply said, "I can't draw glory." Is not the little Indian maiden a poet as well as an artist?—E.A.

Our Letter Box



WE believe our young people and all the little folks like to know the experiences of the pupils who go out from our schools. The following letter of recent date is from one of our Hartshorn Memorial girls, who tells us of her last summer's life. We hope the present season will bring her many blessings.

"The summer of 1900 was passed in doing housework, at Alleghany Springs, Va., with a typical high-toned Southern family. I bear them no malice whatever, but I promised to relate my experience, and that is what I shall do. First of all, they were unreconstructed slave owners, who look upon negroes as mere tools. So we fared according to their opinion of us.

"Our food, though of the same nature as theirs, was more common, the staple diet being fat pork. That was eaten from a greasy oilcloth on the kitchen table, from broken dishes. But we made us a salt and pepper shaker from baking-powder boxes by piercing holes in the top. Most people in the Southland think that a negro who can read and write is unfit to do manual labor, so when they found out that I had taught a district school, they eyed me rather hard; but I determined to prove their opinion false. I felt as if my teacher's honor, as well as my own, was at stake. I seemed to hear Miss Dyer say, 'Girls, do your work well; that is your way of honoring God.' I did not make any special effort to please, but did my work as I had been taught to do things at H. M. C., and while with Miss Tefft. Before long, they began to express themselves satisfied, and before I left they were convinced that a girl who knows how to read or write is not necessarily worthless.

"They told me when I left: 'You are a good girl; we want you again.' But I did long for some one to talk with me, who thought that I was somewhat like them. The Lord helped me to prove true.

"I came home August 28th, opened school September 24th; taught five months, and secured eleven temperance pledges. My temperance work was not so effective as it has been, for the home influence was so strong. The wine, etc., was given the children at home with 'It's no harm,' and you know how hard it is to work against parental influence.

"But 'Better homes, temperance, and one high standard for all peoples,' is my motto. We are all God's, no matter what may be our race or color, and we should live to help others; so doing we shall be blessed.

" Lovingly your friend,

Elliston, Va.

EMMA L. DEHAVEN."

So Should We.

A BLIND man, being led one day
Where fragrant roses blossomed gay,
Said to his guide: "Here roses bloom;
I know them by their sweet perfume."
Oh, when blind souls around us go,
Led by the eyes that watch us so,
Blessed the Christian life that throws
The sweet perfume of Sharon's rose!



Giving Thanks.

[In the following recitation, one of the Band will repeat the verses, all joining in the response.]

For flowers that bloom about our feet,
For tender grass, so fresh, so sweet,
For song of bird, for hum of bee,
For all things fair we hear or see,—

[All, with bowed heads and lowered voices.]

Father in heaven, we thank Thee.

For blue of stream and blue of sky,
For pleasant shade of branches high,
For fragrant air and cooling breeze,
For beauty of the blooming trees,—

[All] Father in heaven, we thank Thee.

For mother love and father care,
For brother strong and sister fair,
For love at home and school each day,
For guidance lest we go astray,—

[All] Father in heaven, we thank Thee.

For Thy dear, everlasting arms
That bear us o'er all ills and harms,
For blessed words of long ago,
That help us now Thy will to know,—

[All] Father in heaven, we thank Thee.

— From Mrs. Hill's "Junior Meetings."

Little Crosses for Little Folks.

FROM a Circle of Little Daughters and Sons comes this report, which I deem prudent to pass along, hoping that it may contain a suggestion for some of my little folks.

"It was proposed," says the leader of this Circle of children,—who, by the way, was the mother of one of them,—that each should try to do pleasantly something that needed to be done but was not enjoyable. I did not remind them of the suggestion for two months, and then I asked one day who had been trying to live up to the resolution. To my surprise each child raised its hand. Then the little ones were questioned as to the things done "for Jesus' sake."

One said: "I just hated to wash dishes before I tried, and—and I'd hate it now if Jesus didn't help me."

Another said: "I hated to get up early, but I do it now 'thout grumbling."

Another had this testimony: "I hate to bring in wood most of anything, but I thought how Jesus would do, and I ran quick when mamma asked for some."

The best part of it came to light when a little one asked: "And you don't want us to give up trying all our lives, do you?"—*Missionary Interchange.*

Money-earning for Children.

IT seems as if anybody who wanted to earn and save money for missions, might think of ways enough, but sometimes the very simplest are those of which we fail to take notice. The *Congregationalist* has compiled the following list of ways in which children have earned money. How many of the twenty-six can you, little folks, try this summer?

- Washing windows.
- Picking apples and other fruits.
- Raking up leaves.
- Doing errands.
- Picking over raisins.
- Weeding in the garden and the paths.
- Picking up pins at a cent a dozen.
- Raising vegetables.
- Caring for animals.
- Washing and wiping dishes.
- Ironing.
- Singing for the old folks.
- Hemming papa's handkerchiefs.
- Dusting.
- Beating rugs and mats.
- Stoning cherries.
- Making and selling paper pillows.
- Gathering and selling wild flowers, autumn leaves, etc.
- Mending.
- Caring for the baby.
- Hemming towels, etc.
- Waiting on grandpa and grandma.
- Reading aloud.
- Caring for the table silver.
- Making and selling lamp-lighters and iron-holders.
- Self-denial of candy, sugar, butter, etc.